

THE SCRIBE

UNIVERSITY OF BRIDGEPORT

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Steinem, Pitman: "Fight for Rights"

By MARY WESTWOOD

Journalist Gloria Steinem and day-care specialist Dorothy Pitman provided Bridgeport women with a view of the women's liberation movement in a recent appearance on the University campus.

"We've all got a lot of myths in our heads, and they're in so deep, we don't know they're there," said Steinem as she discussed how women have been indoctrinated into believing they are inferior. "Fortunately, we are living in an age when myths are being torn down."

Many myths about women, said Steinem, have held women down. The myth that anatomy makes women the weaker sex is true to some degree, but "only nine months at a time." Steinem cited evidence which proves that women are actually more "durable."

Women are not occupationally inferior either, she said, although men like to think they are. In many cases women have better records "on the job" than men do.

"We are all human beings," said Steinem. "We are much more the same than we are different." The women's lib movement does not want to "repeat the masculine mistake" by discriminating against men the way they have discriminated against women. "It only makes sense to base things on the individual, rather than on the birth."

Speaking about her own education at Smith College, Steinem said that she, like most other women and minority group members, had been taught "white male history." She urged students to learn real history by including women's history and black history in their studies.

Throughout history, she said, women have been given the jobs that men did not want. Minority groups have been treated like women; in this way they have something in common. "We're all second class citizens, marked for cheap labor. We must rise up together and fight for our rights."

Clarifying the movement, Steinem said, "It's revolution we're talking about, not reform." Not all women in the movement are radicals, but the lib movement is "a very radicalizing force—all kinds of women you

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GLORIA STEINEM (left) and Dorothy Pitman, women's rights advocates, address gathering at Town-Gown Discussion Series program, held Monday night. "We must change capitalism, fascism and sexism in a human kind of way," insisted Pitman. "You must liberate yourself before you can liberate all the people." (Scribe photo—Harvey)

Workers League Sees "Crisis of Leadership"

Attempts by the Workers League to organize a revolutionary youth movement on campus have disturbed the administration. In an effort to curtail their activities, Dr. Alfred R. Wolf, dean of Student Personnel, personally phoned the league and directed them to

discontinue these activities. Although they were asked to cancel their next scheduled meeting on campus, the group met somewhat surreptitiously in one of the dorms.

David Franklin, in charge of the Bridgeport District of the Workers League, describes the League's objectives as emphasizing the crisis of leadership. He feels that the fight is essentially one between the working class and the ruling class. In the struggle for power, the working class is hindered by its lack of

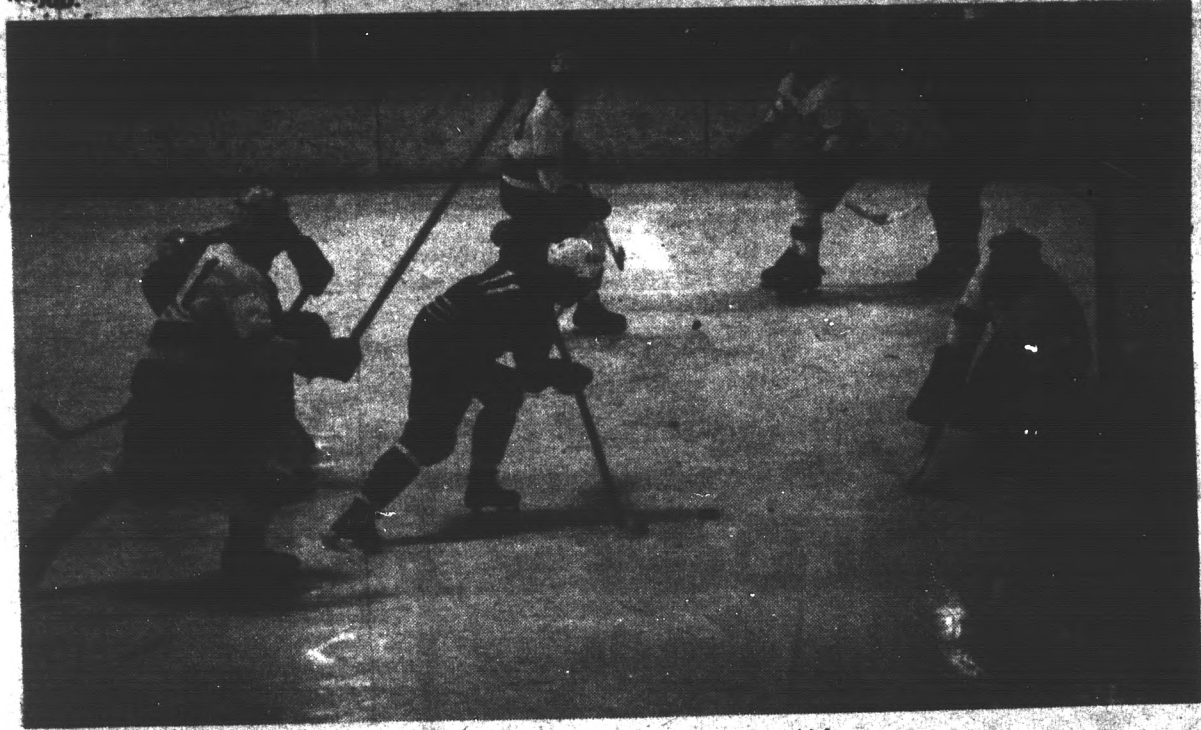
understanding of its historical role. In order to enlighten the workers and students, the Workers League is making a concerted effort to distribute the Bulletin, a newspaper published by the League, to local workers and students on campus.

Franklin feels that economic issues are not the question. He feels that the question of political power taking away privileges of the working class is the essence of the struggle.

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Charles Garry, defense lawyer for Black Panther Bobby Seale, will speak on political repression tonight at 8:00 in Dana 102. Admission is free. Students are urged to bring in a can of food for the Free Food Program.

A rally in support of Panthers Bobby Seale, Ericka Huggins and all political prisoners will be held in New Haven Saturday. Rides will be leaving from in front of the Student Center at 10:00 a.m.



FORWARD GARY WILKINSON takes aim on Fairfield goalie Ed Palma during Tuesday's game against the Stags at the Wonderland of Ice. Bridgeport won the Western Division title by defeating the Stags 4-2. (Scribe photo—Devins)

Knights Win MIHL West Title After Bruising Fairfield 4-2

Shutting out a powerful Fairfield offense in the final two periods, a determined corps of UB defensemen led the Purple Knight hockey team to a bruising 4-2 win over the Stags Tuesday night at Wonderland of Ice.

The Knights are now the titleholders in the Western Division of the Metropolitan Intercollegiate Hockey League and will meet Iona tomorrow night to begin the championship playoffs. Iona finished third behind the Stags, who will meet fourth place CCNY Friday.

Officials handed out 16

penalties in the contest, but no fights broke out until after the final buzzer had sounded. Stag goalie Ed Palma was slapped with a 10 minute misconduct penalty and defenseman Gerard Michaud received a game misconduct call for their parts in the brawl.

It appeared for a time that Fairfield might upset the Knights. A first period defensive lapse allowed two fluke goals by the Stags within 15 seconds of each other. Jean-Guy Lafamme got his 19th goal of the year at 10:23 when he sent a slap shot flying from just outside UB's

blueline. Knight goalie Randy Olen partially stopped the puck in front of him, but the spinning disc suddenly shot to the right, around the heel of his stick and into the net.

"I lifted my stick too early," Olen explained later. At 10:37 defenseman Rich Trimble, attempting to clear a rebound from Olen's stick, swept the puck in the goal. Michaud got credit for the goal.

Both scores were flukes. Olen was able to follow the slap shot all the way from the blue line but

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Anti-Strike Professors State UPAO Objectives

On Feb. 24 a new piece of anti-strike legislation was introduced to the campus when the University Professors for Academic Order (UPAO) unanimously passed a resolution requesting that the administration maintain normal academic procedures during any type of campus disruption.

UPAO President Dr. Helen Spencer, professor of physical education, said that the resolution was passed to prevent strikes from occurring and to encourage the administration to enforce former University President Henry W. Littlefield's policy statement of Sept. 1970. According to Dr. Spencer this statement appeared in a letter Dr. Littlefield sent home to all University students at the end of the 1970 summer break. In essence the letter is based on the controversial Allen Proposal.

Part of this letter states: "Those who prevent the normal operation of the institution, destroy its property or disrupt sponsored events, will be subject to suspension or expulsion under established University regulations and procedures. Any individual taking part in a disruption or an occupation will be held liable for destruction or damage to University property which may result."

Dr. Spencer said that UPAO will be active to make sure that normal academic procedure

continues. "The group is not going to let a small minority infringe on the order of the University," she added.

She explained that the aims of UPAO are to preserve and advance the legitimate ideals of the academic profession by furthering the cause of academic freedom for all teachers in all institutions of higher learning. She continued, "Another aim is to promote scholastic excellence among teachers and research scholars at Universities and colleges."

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DR. HELEN A. SPENCER

Campus Calendar

TODAY
Dr. Alfred R. Wolff, Dean of Student Personnel, will hold an open house-coffee hour from 1:30 to 3:30 p.m. in his Howland Hall office.

+++
Mother Aline will lecture on Arab-Israeli Friendship in the Social Room of the Student Center at 8:00 p.m.

+++
Registration for a non-credit course "On Human Sexuality" will be held in the Student Center from 12:00 to 3:00 p.m. and 6:00 to 10:00 p.m. The registration fee is \$3.00.

FRIDAY
An International Activities meeting will be held at 9:00 a.m. in Waldemere Conference Room.

+++
The Student Center Board of Directors will present "Goodbye Columbus" featuring Radcliffe coed Ali McGraw at 8:30 tonight in the Social Room. Admission is 50¢.

SATURDAY
The play "The Cage" will be presented in the Social Room at 8:15 p.m. Tickets cost \$1.00.

+++
Make-up exams will be given at 9:30 a.m. in Fones 100.

+++
The Alpine Club is sponsoring a ski trip to Mt. Tom, Mass., today. Anyone interested can register by calling Nancy Koenig at ext. 821 or 384-9549. The price is \$5.25 for a lift ticket. Everyone will meet at 2:00 p.m. behind Carlson Library. Drivers are needed for transportation.

SUNDAY
There will be a concert by the

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University Civic Orchestra and Concert Choir in the Social Room at 3:00 p.m.

+++
"Goodbye Columbus," starring Ali McGraw and Dick "LFD" Benjamin, will again be shown in the Student Center Social Room tonight at 8:30. Admission is 50¢.

+++
Students interested in learning about Bridgeport's housing crisis are invited to attend a rally supporting rent control. The rally, sponsored by the Spanish Coalition, will take place at City Hall at 2:30 p.m.

MONDAY
National Draft Week will be celebrated by Guerrilla Theatre performances on campus and at the Federal Building on Lafayette Blvd. beginning at 11:30 a.m. Students are urged to bring kazoos, trumpets, drums and other implements of destruction.

+++
There will be a jazz workshop in the Social Room at 8:00 p.m.

+++
Mrs. T. Connell will talk on Social work tonight at 7:30 in the Private Dining Room of the Student Center.

GENERAL
Dig it, used book freaks: A used book sale sponsored by the Eastern Fairfield County Chapter of the Brando's University National Women's Committee will be held at the lower mall of the Trumbull Shopping Plaza March 30, 31 and April 1 from 10 a.m. to 10 p.m.

+++
Students having a class conflict may apply for a meal refund in the Nutmeg Room of Marina Dining Hall until Friday, March 12 (that's tomorrow) between 10 a.m. and 4 p.m. Students must bring their little green schedules when applying for the refund.

+++
Seniors should apply for graduation on or before March 15 at Data Processing in Marina Hall basement. There is a \$25 application fee.

+++
The Department of Speech and Theatre Arts will present "Christiano," a play by Mario Fratti, at the University Theatre, March 18-21 and 25-28. Ticket information is available at the box office, ext. 445.

Return of the Wholesome, Decent, Family-Type Movie

Trash is the first and only movie ever filmed; this is because it wasn't filmed. Trash was there all the time, but you just didn't know it... and if you did, you wouldn't admit it.

All cinematic endeavors up until the time of Trash have merely been the sanitary napkins of a self-defeating industrial womb.

Holly Woodlawn is, at last, the all-American female. She embodies every trait Ali McGraw thought she had without ever having gone to Radcliffe. Finally, here is the girl who is the great American Dream of home, mom and apple pie.

Joe D'Allesandro, star of Flesh, is still having his fly fried

open by everyone he encounters. Pathetically, he can't get his heroin-wreaked member up. Joe, who is truly the star of today, tomorrow and the day after, is as believable as all of Warhol's other characters. Besides, he has a gorgeous posterior.

In an age when it is fashionable to knock the virtues of middle-class living, Trash embraces the ideas of respectability and the original value system. Holly wants to get on welfare "and be respectable." She stresses Joe's drug slavery as his obstacle to freedom, just as the movie stresses American youth's slavery to underground values as their obstacle to freedom. And she's so right.

Several members of the audience left during the early parts of Trash. This in itself is a shocking piece of evidence that American audiences have forsaken decent, wholesome entertainment in favor of the smutty brand of kitsch that has infiltrated this country's theatres.

There is no heavy bullshit to muddle through in Trash. It can be seen, understood and enjoyed as a piece of total communication. Each of the Warhol characters is interesting and appealing and speaks his piece simply and eloquently.

The dialogue is superb. It is not the sort of dialogue that an actor can memorize and practice, but rather the honest reactions of several honest and beautiful people. It is the purest of the pure.

Just as sure as Eve has put an end to the ugly cigarette, Trash has dictated the wave of the future. In the wake of this cinematic masterpiece, there can be no room for anymore of the degrading, cliché-ridden movies that have plagued us for so long.

However, it is impossible to conceive of Warhol, or anyone else, ever producing anything as fine as Trash. For, although it has been said before, Trash does, finally, say it all. The portrayal of Holly and Joe has assassinated any future emergence of a film hero or un-hero. The fact has at long last been brought to light that there is no one left to be but people. And after all is said and done, what is there left to say, but, "Joe, can I suck your cock?"

LONNIE ROCOCO

Panuzio to Fling Hat in the Ring?

Nicholas A. Panuzio, of the Development Office of the University, said last week that he is seriously considering running for the office of the mayor of Bridgeport in this fall's election. The former director of the Student Center at the University indicated that he will make a definite decision by April.

If he chooses to run, Panuzio will be no newcomer to local politics. In 1969 he ran for the Bridgeport mayoralty, first under the banner of the Republican Action League, then as GOP standard-bearer, but lost his bid to Hugh Curran. However, in last fall's election Panuzio turned up in the winners' column by capturing the post of State Assemblyman from Bridgeport's 134th district.

Following his victory Panuzio requested his job change from the Student Center so that he could spend more time in Hartford.

According to Panuzio, Bridgeport is presently experiencing a financial crisis with the 30 per cent increase in taxes. He blames the Democratic party for the city's woes.

City issues which Panuzio is concerned about include: the need for housing developments, help for the unemployed and the Beardsley Park problem. He commented, "Mayor Curran made promises of having as

many as 2,000 housing units erected while in his term but, so far only one unit has been constructed. There is absolute evidence of no substantial achievements during this past term."

In relating to the Democratic party as a whole, Panuzio feels that the party has a basic lack of understanding of the problems in Bridgeport and also lacks the willingness to deal with the people in trying to solve these problems. "In fact, the Democratic party has a pompous attitude in this regard," he added.

Panuzio said that the Republican party would eliminate a "good deal of the patronage in City Hall." He explained, "It would endeavor to bring in a group of young, non-politicians with new ideas and innovations to change a lot of the present directions." The State Assemblyman said that the Republicans have plans of attracting new industries to Bridgeport to enable many of the currently unemployed in obtaining jobs.

He said that the Republican party intends not only to correct past mistakes, but also to try new ideas and innovations. Panuzio summarized, "The main thing people want to hear is issues and my campaign will be based strictly on issues."

WRESTLING CHAMPS
Intramural wrestling championships will take place this Friday from 7-9 p.m. in the Harvey Hubbell Gymnasium. Weigh-ins are scheduled from 4-5 on Friday, also in the gym.

CBA Renamed For Mandeville, Philanthropist

This week the College of Business Administration building was formally renamed Ernest Mandeville Hall, in honor of the late Ernest W. Mandeville, ordained priest of the Episcopal Church, philanthropist, writer, educator, humanitarian and benefactor of the University.

Mandeville, who died last year, made a major gift to the University, and the naming of CBA in his memory was at the suggestion of his family. The amount of the gift was not released.

The philanthropist was a native of Elmira, N.Y., and graduated from Union College in Schenectady and the General Theological Seminary. Following 12 years as a minister in New Jersey, Mandeville became a member of the U.S. Secret Service during World War I. He later held a number of positions as public relations counsel for various businesses and governments.

Mandeville lived in the San Diego, Cal., area, where he became a syndicated columnist for daily newspapers. He was also a benefactor to the University of California. Mandeville supported the creation of a Fine Arts Center, an electron microscope laboratory with various projects within the Medical School and also contributed to Mercy Hospital, where he provided a complete surgical intensive care unit.

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"Christiano": One Method To Escape the Establishment

"During a search a young man was found in a cage. An intensive investigation established this bizarre isolation was voluntary."

This quotation, which appeared in an Italian newspaper, sparked the idea for a play by Mario Fratti first written in 1961. The play, which has never had a New York showing, opens at the University Theatre on Hazel St. under the title of "Christiano" on March 18. The play is under the direction of Dr. Richard Klepac, a new professor at the University.

The play's actual title is "The Cage," however, Student Activities is sponsoring an off-Broadway production of the same name here on March 13. Dr. Klepac felt the identical titles might confuse the public and wrote to Fratti asking permission to change the name of his play for this production.

Fratti then suggested the name "Christiano," after a title the play was given during a production in Tokyo, Japan.

The story of the play revolves around Christiano, a young man who commits himself to a cage in his living room for three years because he hates the establishment. The play also deals with the problems this causes for his family.

There are two themes which run throughout the play. "The first," said Dr. Klepac, "is a transition through the beatnik-dropout through the flower people to the violets of the left-wing radicals in one individual, Christiano."

"The second theme is that all people live in cages, or that we willingly commit ourselves to cages. An example is Christiano's sister-in-law. She commits herself to marriage and then wants out. She uses Christiano as a key to open the cage."

Dr. Klepac explained that the play accomplishes a difficult feat

in regard to the themes. "They don't interrupt each other or detract from each other while at the same time the play presents a good surface story about a family and its problems."

The cast of characters includes Gerould Giddings, who will play the role of Christiano; Joel Pesko and Tony Woods play the parts of delivery boys who represent the outside world and try to explain why Christiano chose to live in a cage; and Susan Brust plays the role of Christiano's mother.

Lisa Mende plays Nella, Christiano's sister; David Wilson plays Sergio, Nella's future husband; Robert Fitzsimons plays Pietro, Christiano's

brother; and Jett Williams plays Chiara, Pietro's wife.

Before coming to the University, Dr. Klepac taught at the University of Connecticut in Waterbury, Dickinson State College, North Dakota, Stephens College, Missouri and the University of Missouri.

"Christiano" will be presented March 18-21 and March 25-28. For ticket information, reservations, and group rates, call the University Theatre at 384-0711, ext. 445 or 557.

UPAO...

Continued from page 1

The purpose of UPAO at the University is to counteract the politicization of the campus and to protect the professional interest of non-radical professors, according to Dr. Spencer. "The organization was started to advance the legitimate ideals of the University within the framework of the constitutional and ethical values upon which our government and social order have been founded," she stated.

Dr. Justus M. van der Kroef, chairman of the political science department at the University, is national chairman of the organization, which has over 600 members in 200 colleges across the country.

At the University UPAO holds meetings on the third Wednesday of the month at 2:00 p.m. with no specific meeting place.



DR. RICHARD KLEPAC

Workers...

Continued from page 1

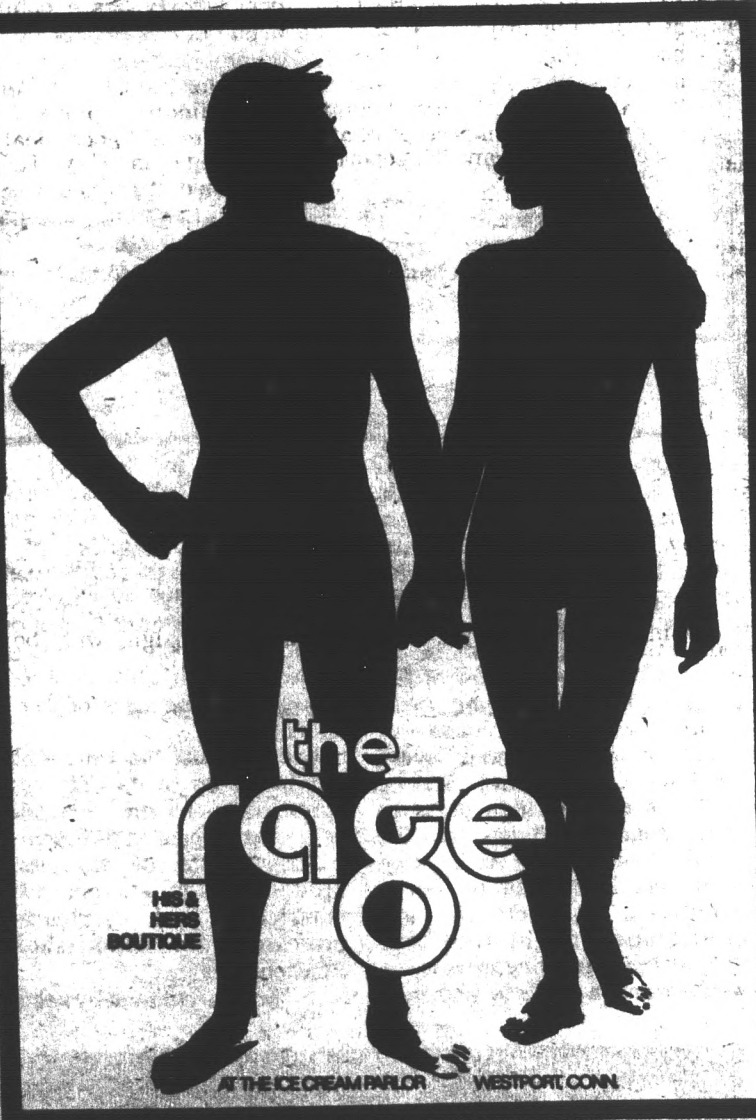
President Richard M. Nixon has recently taken back educational aids as well as general increases in wages and the right to strike. The league feels that these moves have lowered the standard of living for the working class. They fear that Nixon's many "attacks" on the working class will soon bring on a level similar to that of the depression.

The Workers League advocates socialism and a better chance for the working class. They feel that the students, situated in the middle of the class institution, are objective and can fulfill their hopes of gaining student support.

In this way, they feel an International Revolutionary Movement will be created, thereby demonstrating a threat of destruction to the current capitalist system. They also hope to prove that liberalism is no longer of any practical value, with the only means for rectification being that of Marxism.

At the next league meeting, the building of a Workers League Club here at the University will be discussed along with the fight for Marxism. The club's main function would be to enlighten students as to the historical background of the Workers League, and to inform students on current issues.

In conclusion, Franklin states that "the only problem left is to endeavor to make clear the historical significance of the Workers League and to help the students understand the objectives and problems we are now faced with."



Literati to Receive Credit

In an effort to seek out more staff members for the Laurel Review, the campus literary magazine, Dr. James Light, the chairman of the English department, has recommended that a workshop credit be offered to students who will work consistently for the magazine.

Reviewed by the editors and faculty advisors of the magazine, the proposal received immediate approval. As interpreted by the staff, this would not necessitate that every student who signed up to work for the literary magazine would receive a credit. The workshop credit, to be offered for a maximum of six semesters, would be offered to students who assisted both editorially and on the business end of the production.

According to Larry Makinson, editor of the Laurel Review, the proposal would then serve to

interest more students in the future. Right now, there are enough staff members to successfully put out the second edition this semester, but due to the fact that all but one of the editors is graduating this June, the staff is seeking to find more people to handle the production end of the magazine, he said.

The review, which is publishing two issues this school year for the first time, will come out again in May. The unofficial theme for that issue will be "Peace," but Makinson said that this choice of theme would apply mainly to the cover. All works may be submitted for consideration from now until the middle of April.

Although there has been no official word as to when the proposed workshop credit will be approved, Makinson noted that the course could be offered as soon as next semester.

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Day Care

The administration gave formal approval last week to the establishment of a day care center planned for Linden Hall. We feel the center will be a valuable addition to facilities on campus.

First, the center will provide a very practical service to the community. Mothers will be able to go to work knowing their children are being cared for.

Second, the proposed center will provide valuable experience to those planning to work with children or even those who only plan to raise their own families.

The project opening date for the center is April first. The most important factors behind reaching this opening date are student support and finances. We hope that enough of each can be found so that the center will open as scheduled, because we feel that it's time that it did so.

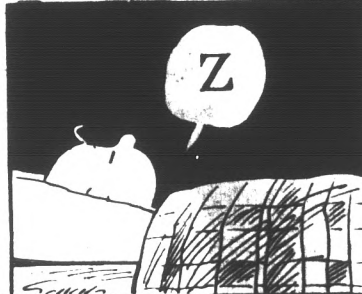
PEANUTS



I DON'T KNOW HOW THESE THINGS HAPPEN... MAYBE HE'S ALWAYS LIKED ME AND JUST NEVER REALLY SAID ANYTHING... I HATE TO MAKE HIM UNHAPPY...



I KNOW HOW IT IS WHEN YOU FALL FOR SOMEONE... YOU THINK ABOUT THEM ALL THE TIME... POOR CHUCK... I'LL BET HE CAN'T EVEN SLEEP.....



Washington Insight

The World's Greatest

By Joseph Kraft

CHICAGO—They billed it as the biggest dinner in history for the greatest mayor in the world. So it wasn't exactly an intimate affair that the labor skates of Chicago put on for Richard J. Daley here the other night.

There were 10,000 guests at a thousand tables that stretched for blocks in the newly rebuilt convention center along the lake. For 15 bucks they got filet mignon, parfait and all the booze they could drink at what must have also been the world's biggest cocktail party. "The mayor's up for reelection and we wanted people, not money," explained the public relations man for the dinner—a flack named, as you know he had to be named, Irwin Klass.

Cigars were de rigueur for the occasion. At first glance many of the men seemed to be wearing mod suits—doublebreasted pinstripes with lapels (a word pronounced as though there were two Ps in the middle) 10 inches wide. At second glance the suits turned out to be 10 years old.

The mayor presented himself by marching 600 feet down a red carpet behind a bagpipe group that came from his old neighborhood—and sounded that way. He

sat beneath a Mao-sized portrait of himself at a head table big enough to be the reviewing stand for the May Day parade in Moscow. "You know what we passed up for this?" somebody asked as he began to speak. "Basketball."

But even in that Texas-cum-Hollywood-mit-Moscow super-colossal setting, there was warmth and vitality and the spirit of the nubes. On his best day, John Lindsay of New York couldn't have evoked that kind of feeling. Neither, let it be said since there are meanies around who believe God put Lindsay in New York to make Daley look good in Chicago by contrast, could Sam Yorty in Los Angeles, or Joe Alioto in San Francisco, or Charles Stenvig in Minneapolis, or Carl Stokes in Cleveland.

Take James Kemp, a black leader of the janitors' union who looks wide enough to be two of the front four for the Chicago Bears. He seized Daley by the hand and said to him: "I started with you back in 1955. I'm surprised you have to run for reelection. I thought you'd be civil service in the job by now."

Then there was Maggie Cross, a white-haired waitress.

"There's Mayor Daley," she said as he marched up the red carpet. "I could kiss him."

But did she even know him? Well, as a matter of fact, she was a regular waitress at the Chateau Royale. "He comes there so often we call him Dick Daley."

Not only that but she knew William Lee, the chairman of the labor committee that put on the dinner. "I used to work for a doctor, and Mr. Lee used to have bad feet. For two years I went out to his house once a week and massaged his feet."

Then there was Morris Bialis. "Get me a glossy," he shouted to a photographer who snapped his picture shaking hands with the mayor. Why did he want a glossy? "For Justice." And what was Justice?

"Justice is our magazine. The garment workers. I'm vice president, and I got 5,000 members in Chicago. I want them to see the picture so they'll vote for the mayor. I've known the mayor for 35 years. We're old friends. I knew his father, and I knew his mother. He comes from a labor family, and because he's from a labor family that means he's community-minded."

Then there was Robert Gibson, an official of the state labor federation—the kind of suave, well-spoken executive you might meet (as I met Gibson) at a stuffy gathering convoked to discuss NATO a decade ago. What was he doing at the affair? And what was the whole thing all about anyhow? "We just wanted to show," he said, "that labor in Chicago likes Daley."

That was all it was, really and truly. And there lies the serious case against the mayor. It is a case of what might have been; of enormous power for good gone to waste. For that great outpouring of goodwill, that donning of duels and passing up of basketball, that immense concentration of social energy serve no high purpose, no cause of merit, no set of truths or even illusions. It was an expression of homage to a machine of organization for the sake of organization, of idolatry in the urban desert.

Letters to the Editor

Thank You

TO THE EDITOR:

On behalf of Arthur Evans and myself, I would like to take this opportunity to thank everyone at Bridgeport, especially the reporters from the The Scribe for the warm reception we received at your school.

It is unfortunate that we didn't have more time to evaluate in greater depth the issues facing homosexuals in their liberation struggle. I am confident, however, that there are enough students at Bridgeport who are interested and competent enough to get the ball rolling on the establishment of a gay organization which will serve the needs of your particular community.

Sincerely,
Morty Manford

Money Matter

TO THE EDITOR:

Dear Fellow Students: I can vaguely (but not comfortably) understand the rise in costs here at the University in light of inflation, the new buildings and its being a private institution.

However, I do feel that the University has long overlooked the fact that they are dealing with people, and that these people have a right to know exactly where and how their money is being spent. On recent problems, for example, the hassles with the planning of the new dormitory or the Arts-Humanities Building,

the University rarely made official statements. Did you ever wonder if Mr. Bour's attempted resignation from the Library Planning Board was justified? This is just one example in the long string of "Believe what you want, we don't care what you think, we just don't have the money" sentiments expressed by the administration.

Approaching the administration on its own terms, it is simply running a bad business. As it stands, the University students are sick and tired of being jostled by an unreceptive administration. I am personally fed up with the "UB Factory," where the "boss" decides how his product can be pushed in and out effectively with the least amount of concern and money. This can include anything from the three different types of brickwork (On Breul-Rennell, the new dorm and the new Arts-Humanities Center) to the lack of efficiency and possible dropping of plans to build the experimental theatre in the new humanities center.

Our attempts to make this campus our own, i.e., through The Scribe and WPKN, are being fought tooth and nail by the administration. The reason, as typified by the following incident, is pathetic.

A few of our already small number of local "philanthropists" are cutting back donations because of the use of four-letter words in The Scribe. The University is not being run the way these outside big-businessmen want, so they are exerting their pressures to stop us. Most likely, con-

forming to their desires will result in a reallocation of funds.

If the students were treated as human beings, chances are also better that parents would swing in extra financial support. There is potentially more money in this University complex than in ten communities. Yet I know of few parents who will donate extra money when their son or daughter comes home every weekend complaining. Maybe with this change, high pressure solicitation techniques of the Parents' and Alumni Association would not be needed to secure donations. In fact, the administration might find that "loyal" student organizations would want to pitch in and help

raise money for "ole UB."

I definitely believe that there is some basis for my feelings. In looking, for example, at the University alumni endowments, I have heard the average to be about \$14 per alumnus. Someone, somewhere along the line, must have also felt this phlegmatic attitude on the part of the administration.

Let's face it; the University is not living up to its duty in the community—as the "educator." It is just a poor, inefficient big business. Out of fairness to students in overcrowded classrooms and overburdened professors, how about state affiliation?

(name withheld by request)



THE WAY I READ IT, HE DEFINITELY WON'T BOMB US BUT HE MAY ANY MINUTE—I THINK

04920

Another Side of "Boys in the Band"

On Feb. 24, Arthur Evans and Morty Manford, two members of New York's Gay Activists Alliance (GAA) came to the campus to discuss with the University community various aspects of homosexuality. Their appearance was partially an attempt on their part to rebut impressions of homosexuality given by the play "The Boys in the Band," which was being staged on campus at the time.

Following that night's performance of "Boys" Evans, Manford and Stan Eaton, a former University student, spoke to a crowd of about 250 in the Student Center Social Room. Their discussion included a question-and-answer session with the audience. Most of what the three said in the Social Room, and afterwards to a small (about 40) group of students in the basement of Bruel-Rennell Hall, is contained in the following interview, which was conducted prior to their appearance in the Social Room.

The interview itself is more than just a question-and-answer period with two leaders of a New York gay organization. It discusses the issue of complete sexual liberation as it applies to every member of society. It lays bare the subject of pre-ordained role-playing and sexual stereotyping in an industrialized society and exposes the myth that homosexuality is a psychological "disease" to be studied, understood and controlled.

Evans, a graduate student in philosophy at Columbia University, is very active in GAA and has served as chairman of GAA's orientation committee. Born in York, Pa., Arthur now makes his home in New York City, in the Spanish Harlem section. The first time his parents discovered he was gay was when they saw him on the Dick Cavett Show last fall.

Manford, born in Flushing, N.Y., is a sophomore at Columbia. Besides being very active in GAA, he is also director of Gay People at Columbia.

Eaton, originally from Greenville, S.C., attended the University for three years, majoring in journalism. A participant in GAA, he now divides his time between New York and Bridgeport.

The interview was conducted by Nancy Lieberman, a sophomore journalism student, and Irwin Chusid, Scribe Thursday Edition Editor.

Chusid: First, let's talk about GAA, its prime function, how it got organized.

Evans: GAA is a militant, though non-violent, homosexual civil rights organization. I think I can describe it best by perhaps comparing it to other groups which are in existence.

There's another group in New York called the Gay Liberation Front, and there are three main differences between the two groups. GAA is concerned with one issue only, and that's the issue of homosexual liberation. It does not get involved in issues of sexism as it applies to women, or racism, or imperialism, or other social issues. As individuals, of course we all have our personal political involvements in these areas. But the organization as such is a one-issue organization, solely concerned with homosexual liberation.

GLF is a multi-issued organization. They involve themselves with the several issues which I have already mentioned, as well as the gay liberation issue.

Secondly, GAA is a structured organization in the sense that we have democratically elected officers who stand for election at periodically stated times. We have a constitution, rules of procedure at our meetings, and a rather complicated committee structure where most of the work is done.

GLF does not work in this way. They are a loose confederation of cells and collectives, most of which are nearly autonomous in their functioning, and are pretty well free to do what they choose to do, independent of the mother organization.

The third difference is that GLF espouses the rhetoric of revolution. We try to avoid any rhetorical or ideological stance, whether revolutionary or counter-revolutionary. We feel an emphasis on rhetoric and ideology tends to divide people, rather than unite them. So, most of our discussion, both in committee and on the floor, is concerned with concrete political conflicts. We like to direct our attention to concrete situations of repression against homosexuals, and when we discuss them, we discuss them in terms of what can actually be done, to change the situation, rather than in terms of abstractions.

In contrast to the Mattachine Society of New York, which is the third group, they tend to be rather a reformist group in that they are interested in education and social reform. We are primarily interested in creating a sense of solidarity in the gay community, in a sense of militancy. We view ourselves with respect to the straight establishment in a situation of struggle. We emphasize that we are in a political struggle. The Mattachine Society tends to emphasize reconciliation and education.

Chusid: Is GAA a national organization?

Evans: No, it's located in New York City; there's only one organization. We have just created a national gay movement committee, one of whose functions will be to try to create GAA chapters throughout the United States. This committee has been in operation only a few weeks, however, and has not had time to see the fruits of its labor. There is a GAA chapter on Long Island, and there is another one somewhere.

Manford: As I remember there are chapters being formed in San Francisco and Philadelphia, and I believe Colorado also.

Evans: Those groups which use the name are very loosely affiliated with us. There is no formal structure which is national.



Scribe photo—Goldstein

MORTY MANFORD (left) and Arthur Evans, members of New York's Gay Activists Alliance, chat with Scribe reporters prior to appearing before expectant audience in Student Center Social Room.

Manford: I would like to add one thing. There is a constant stereotyping of the gay community and the gay organizations. This is that they are composed of male homosexuals. All the groups mentioned by Arthur are open to men and women. Unfortunately, at this point, very few women have gotten involved with any of the aforementioned organizations.

There are two groups which Arthur didn't mention; one is called Radical Lesbians, who are affectionately known as Radishes. This is a breakoff from GLF. It's totally women, and they're very militant and revolutionary in their tactics. There's another all-women group called The Daughters of Bilitis. Up until recently they have been more of a discussion and social group where lesbians could have the opportunity to get together. But more recently they have been attacked by the police; the police have come into their meetings, they've disrupted them, served summonses on the people, and they've realized they have to take a part, alongside the militant organizations. They have been coming out to demonstrations, picketing and sitting in at offices alongside GAA.

There is another group, very popular in New York, called the West Side Discussion Group. This is totally a discussion group. We really don't feel it has a significant place in the liberation of homosexuals as a community. It does, I believe, have a strong beneficial effect on the members who participate.

I am a member of another group called the Gay People at Columbia. There are a number of campus groups in the city. There's the Gay People at Columbia, Gay People at City College, Gay People at Brooklyn College, Gay People at Queens College, there's a group forming at Fordham, and of course I'm just dealing with the New York City area. These groups play somewhat of a different role than GAA does.

I can say a few things about Gay People at Columbia. Chusid: How large is your membership?

Manford: There's no strict membership list, we're very loosely structured. Anybody who's a member of the Columbia community, including alumni, can consider himself a member, if he so desires. At our functions we get several hundred members of the Columbia community coming out. We aren't simply social, although we definitely serve that purpose for the gay person on campus. We are educational and informational. This means we sponsor debates, rap sessions, lectures, forums, and provide people working on their doctorates and their master's with information. We're working on an archives of the gay movement and a number of assorted activities, such as raising funds for the gay community in Alpine, Cal.

Chusid: Have there been any developments with that? First, why don't you explain exactly what it is.

Manford: Early last fall a group of people from the Los Angeles Gay Liberation Front decided that they would form their own county. Alpine County, which is about 40 miles from Lake Tahoe on the eastern border of California, was a very convenient place because the population was very small, only about two or three hundred, and it would take a very small number of gay people to get a majority in the community and vote in their own officials.

Well, this was started during the winter, but it got cold and many people went back. Plans are still underway, property has been purchased by gay people there, they've had architects in, doctors came out to see the place and got ideas for setting up offices.

But there was a certain division in the formation of the community, and I wouldn't say they've compromised as far as being a segregationist community. They've simply refined and expanded their ideals. This means they have decided the community will not be exclusively gay—it will be open to all oppressed Americans—Mexican Americans, American Indians, women, sexually liberated persons of both sexes and all proclivities. This is currently underway, and by the summer they expect 5,000 oppressed people seeking a liberated community to have moved into Alpine County.

Lieberman: When you use the term "sexually liberated," what exactly do you mean?

Manford: To approach it all very superficially,

we've all been subjected to the Judeo-Christian ethic which, at its very roots, has told us "sex is dirty." It told us sex should only happen in marriage, sex should only occur between a man and a woman, and it's even gone so far as to dictate the position of sex.

The gay community seeks sexual liberation insofar as saying, "anyone who feels he or she wants to express himself sexually, should do so, should be able to do so, without these guilt feelings, without being put down by society. The gay community seeks to repeal in most states archaic sodomy and solicitation laws. These apply, for the most part, to homosexuals. But heterosexuals engage in sodomy, heterosexuals solicit. Just as it applies to the tax laws, which oppress the single person because he has to pay more than a married person. But there are many heterosexuals who are single and are subject to the same oppression.

Evans: If I may say something about that, I don't think the primary definition of sexual liberation is simply a reaction against clerical values, the values of organized religion and sex.

It seems to me that the primary mode of production and mode of life in our society, and in many societies today, is that of industrialism. Industrialism is an economic system. Industrialism requires a certain sexuality and sensuality on the part of the people who live under it in order for industrialism to survive as a system. One thing it requires is the entire division of the human species into two roles: men and women. This is not the distinction between male and female. Male and female are biological distinctions. Distinction between men and women is a cultural distinction which is culturally imposed. It's a matter of sex roles which are forced on people.

A male in our society is forcibly socialized into a set of sexual roles whether he likes it or not. And the same is true of females. A sexually liberated person I would think is somebody who is self-aware (sexually), that is, who questions his sexual role. He may not change it, he may end up finally accepting it, but he at least questions it and inquires into himself why he feels it necessary to have a certain mode of behavior in a sexual context. He tries to discover the connections between economic and political phenomena on the one hand, and personal sexual roles on the other. When a person tries to discover the connection between these two things, then I think he's on the road to sexual liberation, regardless of his final sexual orientation.

Manford: There are two other areas I'd like to touch upon in relation to sexual liberation. One is in relation to women, which Arthur touched upon on a more abstract level.

Though it isn't the policy of GAA to identify with other movements, I feel that women's lib and gay lib have much in common, and this is, that society tells us we're supposed to play certain roles, a woman is supposed to be very passive, and the man is supposed to be very aggressive. This is extended economically and politically into many facets of our lives—the jobs we engage in, recreational activities, and others.

The other thing I wanted to say about sexual liberation is that there is a need for the unsexually liberated homosexual to come out. Most homosexuals are not liberated, at least not fully. They're not able to enjoy the same economic and social activities in society as straight people. A friend of mine and myself went to a straight dance at Columbia last week, and we started dancing together. We walked around holding hands and occasionally we kissed each other. We got certain reactions from the people, some good, some negative. But in a liberated society this shouldn't matter. It shouldn't offend anybody to see someone expressing himself as he or she feels fit.

Evans: Morty mentioned the process of coming out as it applies to homosexuals. This is very important in that it relates to the tactics any group has to use in trying to liberate homosexuals. GAA has a tactic that it calls a "zap." A "zap" is a very dramatic, face-to-face public confrontation with oppressors. We do it both for its political and theatrical value. I can give you an instance.

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GAA Interview . . .

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Several months ago there was a rather serious wave of police repression in New York City against homosexuals. It manifested itself in many ways. We held the mayor personally responsible for this because he is at the top of the political pyramid in New York City and he should be able to control the police. If he can't, it's his duty to let people know that. So, several times we physically confronted him, for instance, at the opening of the Metropolitan Opera. We were there wearing coats and ties, some of us were wearing tuxedos, milling around the corner. At the last minute, when Mayor Lindsay and his wife came in, we jumped in front of them, surrounded them and began shouting "end police harassment." and chanting "gay power." He was non-plussed for a moment and surprised, but finally made his way in.

The point of the "zap" was, whatever it was our political problem with him was, it was brought home to him by making it a personal issue which affected his very life in the same way that his policies and politics affect our personal lives.

But it also has another function, which is even more important. Most gays are apolitical; they're afraid of politics. The reason for this is that they are so oppressed, they are afraid that any rocking of the boat will put them in a bad situation. So, when we do something like a physical personal confrontation, it gets into the newspapers, gays who are apolitical and repressed read about it and are tremendously moved by it. Any gay who reads an account of it is deeply touched emotionally. He may reject it. He may say this is not a good tactic to use, but even if he does that, he is forced to make a political decision. He is forced for a moment to say, "let's balance what can be gained against what can be lost, and then let's consider if it's politically appropriate to do that." And so we feel that even if gays reject this

type of tactic, the very fact that they are forced to make a political decision is in itself the first step on the road to politicizing them. It is for this reason that we use "zaps."

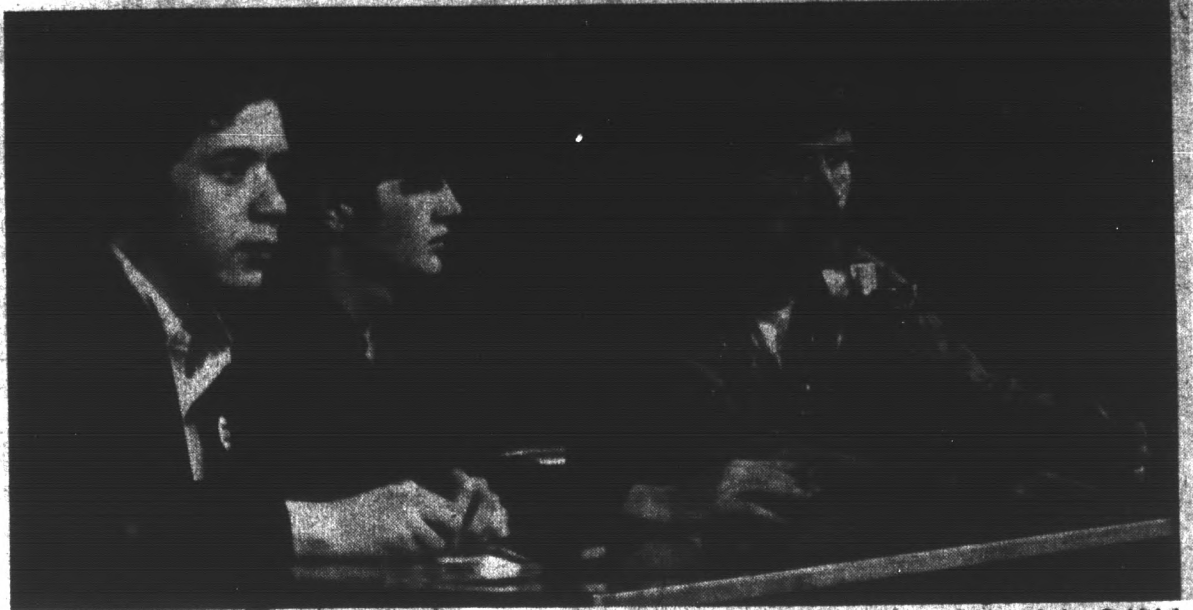
Manford: That has one more effect on a person who is off to the side of the movement, and perhaps, hasn't even come to terms with himself yet that he or she is gay, and that is, the exposure to people who are open about their homosexuality.

When the closet gay, or the gay who is living a very limited life playing two roles, sees people who are proud that they are gay, and who are willing to stand up and fight for their rights, whether he or she agrees with the tactics or not, he will re-evaluate his own feelings of guilt and say, "why do I feel guilty? What has society told me that I should have this great conflict in me? Maybe I should try and find my own feelings."

Lieberman: There's something that really confuses the public when they are confronted with homosexuality, and that is the stereotyped image which has existed for so long of somebody who is homosexual. You know, the limp wrist, and everything. I know there are divisions, for instance there are people who are into the leather scene, transvestites, transsexuals, you know. Then the public is confronted with this mass melange of all these different types of people. What can be done to better inform the public, what type of picture is the best one to present?

Evans: This is really a very important question. There are two points that you've raised here.

The first is your pointing to the fact that gay people constitute a panoply of different personality types, and so far the public has been exposed to only one, tending toward a stereotype. That is correct. However, we strongly affirm the right of men to be effeminate by whatever is judged to be effeminate. We strongly affirm the right of women to be masculine by whatever standards



ARTHUR EVANS, Stan Eaton and Morty Manford (right to left), answer questions from audience at discussion session in Social Room following production of "Boys in the Band."

of masculinity. We abhor the idea of trying to make male homosexuals appear to be masculine, and we abhor the idea of trying to make female homosexuals look feminine. We feel that every person is free to express his or her sexual mode of behavior as he chooses. We don't want to get into the bag of internalizing the prejudices of us all and dumping them on our own sub-minorities. So, we embrace those male homosexuals who are effeminate, just as we embrace lesbians who are masculine. That's their right to be that way. That is neither better nor worse than any other type of appearance. They have chosen that lifestyle and they have a right to practice it, and we have united to defend it.

You are right to point out that there is a wide variety of gay groups in the culture. For this reason, there are internal problems in the gay movement. There are gay people who have never met a transvestite, and when first meeting a transvestite, there is a bit of culture shock. There are many gay people who have never met somebody into S&M (Sadism and Masochism), so there's a culture shock there.

What I'm saying is that we are not concerned with presenting an image to the public, because we

don't want acceptance; we want our rights, and we are going to do whatever has to be done to get them, regardless of what the public thinks. We are not concerned with what the public thinks; we are organizing to defend ourselves. If the public attacks us, they are going to get it back.

Manford: This is pretty much the political approach of the Gay Activists Alliance. However, I would like to extend the scope of this a little bit as it applies to the functions of Gay People at Columbia, which is educational. We will relate to the community by educating them about us, by saying, "there are all types of people." We are not into the policy of physically disrupting or demanding our rights.

I do object to the stereotyping because there are so many different types of people who are all entitled to their rights. I think both Arthur and I defy the stereotyped image. Neither of us are effeminate, not that that is an issue in our lives.

Evans: I don't feel myself as a man, I consider that to be repressive. I consider myself to be androgynous. I don't like the distinction between man and woman. I think it's an artificial distinction imposed on us by an industrial society. It is not a natural distinction. So, I feel very relieved in that I can be feminine; I can be effeminate, and passive, and intuitive, and all the things that are associated

with women. And feel perfectly free in doing it. I think it is natural, healthy, good, wonderful and a lot of fun.

Chusid: Biologically, how would you describe yourself?

Evans: Biologically I would use the term "male." Male is a biological distinction. "Men" is a cultural distinction.

Lieberman: When you use terms like this, does that get involved with role-playing?

Evans: Right. In other words, I'm saying I reject the role-playing of man and woman, the whole series of role-playing.

Lieberman: Yet, you accept the role-playing of male and female.

Evans: No, there's no role-playing there. A male is a human being with a penis and testicles. A female is a human being with a clitoris, a vagina and tits which can produce milk on occasion. That is a biological distinction. What you make of it is largely a matter of cultural distinction and accommodation.

Chusid: Do you think "Boys in the Band" has helped or hindered the cause of the gay movement?

Evans: I think it's hurt. I have a phrase to describe one kind of repression we face, the phrase "culture robbery." We have been robbed of any possibility of developing a gay culture by the media and by educational institutions. If anybody today wrote a play which presented homosexuality as a lifestyle preferable

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TOPICS ON:

HUMAN
SEXUALITYSERIES OF FIVE LECTURES
AND DISCUSSIONS

presented by:

DR. PHILIP SARREL
prof. of gynecology at
Yale Universityreg.: march 11
place: student center
time: 12:00 - 3:00 pm
6:00 - 10:00 pm
fee: \$3.00 completelecture dates:
march 17, 23, 31
april 14, 20sponsored by:
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Steinem . . .

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wouldn't expect are in it."

Women who do make their way up in the world sometimes put their sisters down, she said, because they enjoy their privileged position. "This is wrong. We must help each other out. All women need self-esteem, we need our own identities."

Steinem sees the sex-role revolution as a step on the road to humanism. Women have no desire to take over men's roles, but if there were more women in high places, perhaps they could add a more "human" element to world decisions. "The masculine mystique is part of our foreign policy problems."

Dorothy Pittman, whose victories of day-care centers in New York City are part of the way to free women of their traditional roles as housewives and mothers, spoke generally about women's lib and specifically about parenthood in a sexist-free society.

When she was helping set up the day-care centers, Pittman was concerned with making education relevant to the people she was serving. "The parents decided to control their children's education. We didn't want to create any generation gaps in our school."

Pittman explained how important it was for children to understand what is going on around them, especially when they are living in a ghetto. "When we take our children to school,

holding their hands, it is very important that they understand that they are passing at least six narcotics pushers along the way. If not, their life span is as long as we are holding their hands. If they understand what is going on in their community, they can resist."

Talking specifically to those students who are setting up a day-care center on the University campus, she said that men and people of all ages and economic levels should work in the center. The center should "relate" to people working on the campus as well as those in the community.

Pittman spoke pessimistically of higher education. "Many people go to college to purchase a degree, not to become educated." White students should help black students enter colleges and change their own courses so they are more relevant.

"We must change capitalism, fascism and sexism in a human kind of way. You must liberate yourself before you can liberate all the people," said Pittman.

Steinem and Pittman have been speaking together for about a year. Steinem has contributed many articles to national magazines and she is currently a contributing editor of New York magazine. Pittman is the founder of a community-controlled day-care center in New York City and worked to establish a community-controlled public school. She currently serves on the Day Care Task Force appointed by Mayor John Lindsay.

CAMPUS NEWS BRIEFS

GAA Interview . . .

(Continued from page 6)

to heterosexuality he would find no market for his wares. He couldn't because the economic system would work against him.

The type of productions that come out, in theatre, film and otherwise, are always productions where homosexuals are at best presented as some kind of beings worthy of pity, rather than as full human beings who may have something to offer, or may have an insight which straight society doesn't. "Boys in the Band" is an instance of culture-robbery. It's a freak depiction of homosexuals in an unreal relationship, presenting them as objects worthy of pity. We're not that at all.

Manford: I'd like to add one thing to what Arthur was saying about "Boys in the Band" being unrealistic. I can't totally agree with him that it is unrealistic. It is real for some people. A friend of mine knows the author, Mort Crowley, and Crowley said to him, "This is my life." Well, it may very well be. When I went to see the movie I walked out halfway through, because I felt it was an insult to me as a homosexual. I felt that it was bringing into middle America, and the people who don't know anything about homosexuals, the stereotyped image. Mort Crowley very likely fits the stereotyped image. There's nothing bad about his expressing his side of homosexuality. The bad part is that it reaches all these people who know very little about it, and this is one of the greatest faults of American society as it relates to homosexuality—they just don't know anything about it.

Evans: Morty, you're right. I didn't mean to criticize the author. I think you're right in drawing attention to the system. The system is very selective in

terms of what it lets people see. It will let people see the agony of Mort Crowley. But it will not, for example, let people see the joyously erotic homosexual Greek art which is locked up in many museums today, which nobody can see. You never go to the Metropolitan Museum of New York and see a special show on homosexual erotic art, although they have Greek vases there which are full of it. The only thing the public sees is what the system wants it to see, and what the system wants it to see is Mort Crowley, who is apparently a very tortured person.

Eaton: Another thing, I believe that "Boys in the Band" is real in the same way that "Who's Afraid of Virginia Woolf" was real to heterosexual culture. It's certainly a picture of a small slice of it, but that's not the way it is for that entire culture.

Evans: When a person goes to see a heterosexual movie he has a background of experience against which he can judge it. But straight people do not have that background for homosexuality, they do not have a background of experience which they can use as a criterion. So, when they look at it, they see it in a way different than they see heterosexuality.

Manford: Let me point out one interesting contrast to "Boys in the Band." This is a homosexual film of an entirely different nature, and that's "Midnight Cowboy." This is an entirely different relationship of homosexuals. This is another side, and it's very subtle, the relationship between Dustin Hoffman and Jon Voight. This image in "Midnight Cowboy" didn't do the damage that "Boys in the Band" did, because "Midnight Cowboy" was revolutionarily against what, as Arthur pointed out, the system has been saying it wants people to know about homosexuality.

Evans: I would like to say one more important thing about GAA's tactics. We believe the motive force for the gay liberation movement is anger. Gay people are basically very angry people. They have been forced to swallow their anger and, as a result, some of it has festered and turned into guilt and self-hatred. We are trying to bring that anger to the surface and direct it against the government and against the institutions in society which hold back gay people. It's for that reason we use a very angry rhetoric and "zaps," to which I have already alluded.

Manford: Yes, I think this is a very important issue, and as far as heterosexual understanding goes, there is a little background information needed, and that is, just what the gay person is going through. I mentioned this a little bit when I referred to religious ethics, that the person is compelled to hide himself, he's

caught in a conflict.

When the conflict manifests itself, the gay person plays two roles. He is usually unable to feel free to express himself in his employment and has to play straight for fear of his employer finding out he's gay. In most cases, he'll be fired, unless he's under an extremely liberal company, or if he's self-employed, he's safe. Because of the different religious and social ethics the gay person is afraid to tell his parents, or his or her friends, for fear of ostracism. This conflict is intense, and therefore, when the gay person is around straight friends, he or she represses his natural feelings. This repression leads to anger. In making these changes, we're releasing our anger, we're saying, "No, you're doing us an injustice and we demand our rights now."

Lieberman: When you talk about homosexuality, I think a lot of people are getting over the idea that it's a sickness, and they're starting to call it a preference. When you go into biological factors, do you still term it a preference?

Evans: Well, first of all, speaking about biology, studies have shown that, for instance, if you inject a male homosexual with a lot of male hormones, he just gets more horny for other men. There is no conclusive evidence that the cause of homosexuality is biological.

I object very much to the question "What causes homosexuality?" I believe the very act of posing the question is oppressive, for this reason: people don't go around saying, "What causes heterosexuality? Look at all these heterosexuals walking around. What causes them, there's so many of them?" People don't go around asking that question. Why? Because behind the question "what causes homosexuality" there is an implicit desire to control it. First you understand the cause of something so that you can control it. The reason so many people are interested in what causes homosexuality, rather than what causes heterosexuality, is that they want to repress homosexuality; they want to find out what causes it so they can stop it.

I have done a little bit of reading in anthropology and psychology, and it seems to me that the causes of both homosexuality and heterosexuality are unknown. I see no conclusive argument, no scientific demonstration, that shows that either of these are caused by certain factors.

I don't call homosexuality a preference, because it's not a matter of rational choice, any more than your sexuality is a matter of rational choice. It's rather a complicated phenomenon, perhaps best described by an ambiguous term: "Lifestyle."

Sex Registration

Today is the final registration day for the discussion series on "Topics on Human Sexuality" outside the Social Room of the Student Center and downstairs in the Student Center cafeteria lounge. The total fee for all five lectures is \$3.

The fee includes reading materials for the course, which will be taught by Dr. Phillip Sarrel, assistant professor of obstetrics and gynecology at the Yale Medical School in New Haven.

A maximum of 500 students will be able to sign up for the lectures, which include discussions in smaller groups led by student leaders after the main lecture. The first of the sex series will start on March 17 at 8 p.m. in the Social Room.

The sign-up hours are from 12 noon to 4 p.m. and from 6 to 10 p.m. today. The series is being sponsored through a grant from the Parents' Association.

Panther Support

The New Coalition for Peace and Freedom has endorsed the People's Action in New Haven in support of Bobby Seale, Ericka Huggins and the freedom of all political prisoners. A motorcade to New Haven will begin in front of the Student Center on March 13 at 10:15 a.m. Students are urged to come and bring cars if possible.

A Free Store will also be started in New Haven. Concerned students are asked to donate any canned foods that they have. These may be dropped off in the Student Council Office every day from 8-11 p.m. A specially marked container will be provided. For further information, contact John Ginetti at the Student Council office.

Decarboxylation

Dr. Harold D. Banks, assistant professor in the chemistry department, is conducting research in "Kinetics and Stereochemistry of Base-Catalyzed Decarboxylation," under a grant of \$7,500 from the American Chemical Society Petroleum Research Fund. The grant was established by the Petroleum Research Fund in 1944 to assist young faculty members in programs of self-conducted study in the petroleum field.

Dr. Banks' research is concerned with the fact that certain organic compounds produce a bubbling evolution of carbon dioxide when heated. This decarboxylation reaction, a useful route to the preparation of interesting new compounds, will be investigated in terms of the effect of the special arrangement of the atoms in the molecules participating in the reaction. Any Questions?

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The Cage

Saturday, March 13, 1971

Tickets on sale today

Room 205

Student Center

"The Cage": An Indictment
Against the Penal System

Former convicts will stage a drama from San Quentin, "The Cage," Saturday night in the Social Room of the Student Center.

Written and performed by inmates from San Quentin, "The Cage" is an indictment of the American penal system. The author and leading actor, Rick Cluchey, created a workshop while he was staying in San Quentin as a "lifer." He established the drama workshop with several other inmates to reflect the conditions to which they were subject while serving their respective sentences. Known as the Barbed Wire Theatre Troupe after getting out

of jail, the members, all ex-felons, have served prison time for crimes ranging from kidnapping and robbery to marijuana pushing.

The performance, based on several true experiences, deals with the open sadism of the guards, as well as the overt cruelty among the inmates. The presentation also includes a "confrontation" session at the close of the performance, where the audience and the cast can talk about matters within the play. The story has been played on several college campuses in sociology classes.

Unlike most groups that form to stage plays, the credo and

purpose behind the conception of the Barbed Wire Theatre is education and communication, according to its cast members. The group began consolidating their goals about 12 years ago and have been performing for about 10 years. Some 35 plays were performed at the prison by the prisoners for an audience of prisoners. "The Cage" is a frank, direct, biting drama of four men locked in a cell. As the cast indicates, "It is a message play, but does not preach. It informs and communicates with its audience through a natural blend of truth and personal drama spiced with survival and means of humanity."

Hockey vs. Iona
Tomorrow, 9:15 p.m.
Wonderland of Ice

THE SCRIBE SPORTS

Page 8—March 11, 1971

Baseball Starts
April?



SCORING ACE STEVE LOVELY lets fly at Stag goalie Ed Palma in first period action during Tuesday night's game. It was the beginning of a long night for Palma, who allowed Lovely and three other Knights to score in 4-2 Bridgeport win. (Scribe photo—Thoma)

Knights Win MIHL West Title After Bruising Fairfield 4 - 2

Continued from page 1

relaxed too soon. Figuring the second shot would be cleared by Trimble, Olen could make no effort to stop it until the puck was in the net.

Knight center Steve Lovely opened the scoring at 1:42 of the period while Bridgeport was a man short. Captain Dan Arcobello had been sent off at 0:38 for tripping and the Knights were killing the penalty in their usual way, by scoring. Wing Craig Johnson picked off an errant pass in the Fairfield end and passed to Lovely who recorded his 18th goal in the upper lefthand corner of the net.

Stag defenseman Barry Patterson (3:09) and Knight defenseman Craig Thalmann (6:06) were also banished for tripping and Michaud picked up a spearing penalty just as the buzzer sounded.

The Knights came out of the locker room to begin the second period a different team. Down 2-1, Bridgeport had a power play going for the first two minutes of the period. What looked to be a UB goal was disallowed when the referee said Arcobello had pushed the puck across the crease with his hand.

Arcobello tied the game while the Knights were shorthanded again at 10:06 of the second period. Trimble had gone off for tripping at 9:43 and the Stags were heading up ice to start another power play. Arcobello intercepted a pass at the Fairfield blue line and skated to the right corner. He passed to Lovely, who was open in front of the net. Lovely's shot was stopped by Palma, but Arcobello picked up the rebound and shot it in.

It was Arcobello's 28th goal of the year and put him at the 50-point mark, third best in the

MIHL. Lovely now has 18 goals and 17 assists on the year.

For the final 30 seconds of the period UB operated two men short as Thalmann went off at 12:59 for holding and Lovely exited at 14:33 for elbowing both to serve two minute sentences. Fairfield drives were repeatedly stopped at the blue line, however, and the score remained tied at the end of the period.

The third period saw a bit of confusion at the Fairfield bench when the Stags put too many men on the ice. Forward Tom Fox was elected to serve the penalty but he took so long getting across the ice to the penalty box that the referee slapped another two minute penalty on the Stags, this time for delay of game.

The Knights thus played with a 5-3 advantage in skaters and it was only a matter of time before they scored. The Stags put up a good fight for awhile, helped by some bad passing by UB.

At 4:16, however, wing Craig Johnson took a pass from Lovely and pushed the puck under Palma into the net. Palma and Michaud protested that Johnson had crossed the crease himself, but to no avail. All Michaud got for his efforts was a 10-minute

misconduct penalty.

The action didn't stop there. In fact, if anything, the game intensified, as the Stags, now playing in desperation, tried time and again to penetrate the UB defense. That wall, which at times included Joe Campo, John Spader, Thalmann and Trimble, broke up several attacks before a shot could be fired.

The Knights' final goal came against an open net when Palma left to enable the Stags to add an extra skater. Joe Sereika, assisted by Arcobello and Lovely, scored his 22nd goal of the year at 14:34.

After the game, Arcobello had praise for the whole team, but especially singled out the Dwight Fowler line and the rest of the bench for their work in spelling the first and second lines. "We won this game in practice," Campo added.

One problem the club must face in addition to the playoff competition is lack of money. Coach Richard Trimble estimated that \$500 would be needed for additional ice time for the championship series. Team members said a box would be placed in the Student Center for donations from students.

Arcobello, Campo Named; Led Big Knight Wins

Captain Dan Arcobello and defensive ace Joe Campo are co-holders of The Scribe Athlete of the Week award for key roles in the hockey team's wins over Stony Brook and Fairfield.

Arcobello boosted his point total to 51 this week with two goals, one in each game, and three assists. The senior center currently holds down third place in MIHL individual scoring stats.

Campo heads a corps of defensemen which blanked the Stags in the final two periods of Tuesday's title win for the Knights. The Knight defensive wall has chalked up six shutouts this season.

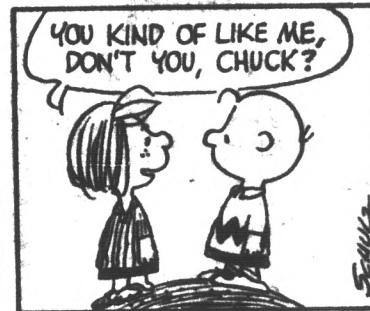
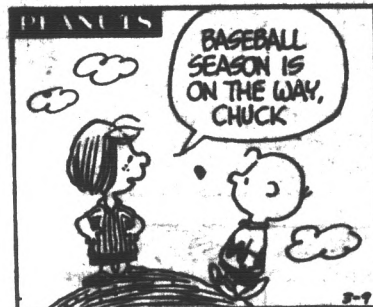
Arcobello's skating and stickhandling have enabled the Knights to apply constant pressure on opposing goalies, which not only produces goals, but allows the UB defense to play a better game. The Knight captain is all over the ice no matter which end the puck is in.

The mark of a good defense is that it doesn't fall apart when the team falls behind. Campo and the rest of the Knight defensemen displayed that kind of ability Tuesday. After giving up two fluke goals within 15 seconds of each other, the UB defense, particularly Campo, refused to break. They didn't jump at loose pucks or rush after attacking forwards, but waited for the breaks to come. They did, and the result was a richly deserved Number One designation.

HOCKEY PLAYOFFS

The Purple Knight hockey club faces off against the Gaels of Iona College in the first game of the MIHL Western Division playoffs at 9:15 p.m. tomorrow at the Wonderland of Ice.

The Knights need approximately \$500 to enable them to compete in the playoffs and the team has asked for the support of students in raising the money. A box will be placed in the Student Center so that those who wish to help the team may do so.

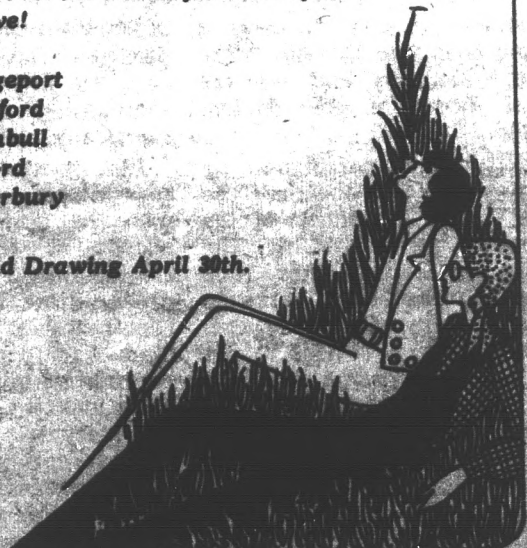


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